M2183
Friday, December 1, 1972 Must Remain in
BARN Transcription Room

Group II

MR. NYLAND: I'm always amazed at the number of people, ~~I try~~ I'm trying to compare it to what I would have done at your age when something like this Barn existed and if I happened to be there, because I cannot~~.~~ I cannot really understand it. I think about it many times: What holds us together? I can give different explanations for it, of course, but I like to think that it is a certain hunger, that there is really in many of us a wish for an understanding of one's life. And whenever you can be reminded of that fact, and at the same time realize that, when ~~that~~ such a hunger is there, it ought to be stilled, it's interesting that you follow that up, and that you stop, every once in a while, your ordinary life and make room for coming here. So when I suggested on Monday that we will have another meeting on Friday, I thought, Well, we'll just get together with a few who may have questions or may consider it a very good opportunity to start a weekend. ~~But also the weekend~~

no ¶ But also the weekend must have a certain meaning for you, and of course it has had a meaning for many of us who came here and stayed. And we are now already in several years here and winter is coming. Difficulties have not changed. We are still suffering in many ways, physiologically, maybe even psychologically, and still there is an adherence. You know, it is really quite beautiful. ¶ I think that Gurdjieff did the right thing in living his life the way he did and in leaving us what he left. And that for him this inspiration of a wish to make certain things known to the Western World and that he didn't--didn't stay in the Middle East or in Russia, and it may have been on account of certain conditions which forced

him to leave there. The whole set-up of ALL AND EVERYTHING is really to bring into focus, in language we can understand, certain forms of esoteric knowledge, which, when they are understood, can give one a feeling of filling oneself and eliminating every once in a while emptiness and also lonesomeness.

I want to mention that because there have been certain questions, in the last couple of weeks, about what does one do when having tried for several years to Work on oneself, and although in the beginning when certain things were perhaps easier, or because of their newness that one had a certain enthusiasm, that then there have been experiences of an 'I', separate from oneself, and that later such an 'I' and the experience didn't seem to exist any more, although there was a realization of oneself being alive and having a task to fulfill regarding the possibility of a development of one's inner life. But that the actual experience of an 'I', as a separate entity, gradually seems to disappear. And then one looks back and says: "It used to be different, and am I now wrong that I don't understand at the present how it functions, and that that what I would like to experience is again what I was used to when there was quite definitely something separate from me. And that would give me then the indication that I was on the right road." And the conclusion that sometimes is: "Am I now on a wrong road, or why is it that such experiences are not repeated?" And then one is a little afraid because one doesn't really know that this kind of a progress is of a different kind as one goes along in the development of an 'I'. And you must try to remember why this 'I' originally was used: as a means, because that's all it is. It starts out by indicating that the mind at the present time is not really capable of becoming objective when it is left by itself in its own development of an

unconscious world. And that therefore the concept of something that could be of use to a man to free himself from the bondage of his unconsciousness was really necessary to be introduced, first, I say, as a concept; gradually appearing as an entity which functions, and where then, also, going on in the same manner, this particular 'I' seems to function as a section or a part of one's brain in which it is then made clear that this kind of reasoning is of course more intellectually correct than that what we call associative forms of thinking. And that we use a different word like awareness for that kind of a process, is only to indicate that the brain has to have a certain, has to undergo a certain change. And that it is necessary first to understand in what direction that change will take place because if we try with the brain as it is, and I'm using now the brain simply because we formulate that way a little easier, the same in principle applies also to an emotional state but it is more difficult to describe. That the brain, if it is left to itself in its unconscious way of thinking, will never be capable of really becoming objective, and that the constancy of certain thoughts will lead more and more to a returning and a returning, a churning of such thoughts within one's brain without being able to separate from them or even to become an entity by itself, not in any particular length of time with which we are familiar. But it must also be understood that if one has a long life and there are many years of experience, that then gradually the brain itself starts to understand more of the real function it should have, and because of associations with that what has become so familiar to one that the brain gradually starts to, to retain, you might say, a certain quality which used to be there but was overshadowed by the thinking process. And when that takes place and gradually the thoughts which have appeared in one's mind also find a certain place as being known

and acceptable for oneself for whatever they are, and that gradually there is a certain change in the brain itself of accepting that what is, even as a thought process.

This goes together with an experience of oneself as one is as a personality. But it is possible that then the mind gradually starts to adapt itself to different kind of conditions, I wouldn't say of monotony, but of a realization of the sameness, as usual, which then over many years gradually starts to crystallize out as a property of the mind. And that then the mind becomes, because of its looseness of not wishing to retain that what has been there all the time, but that one, as it were, gets through with certain thinking processes, that the mind itself starts to change and becomes more objective in its functioning.

It's for that reason, simply, that we don't have a lifetime ahead in which we could perhaps accomplish that, or in which it would automatically take place, that mankind is really forced to find a certain means by which he can speed up this process. And we've mentioned many times that what Work is, is really the function of a catalyzer, which then increases the speed of a change of the mind itself into becoming more objective by emphasizing the necessity now of accepting that what exists for whatever it is of one's own personality, and that because of this, a form of impartiality is ~~then produced~~ introduced (corrected to) (introduced), you might say, a little earlier, but with which the mind can start to function and become more and more aware of that what a man is in reality.

The introduction of simultaneity has of course to do with the real functioning of the mind as it should function. And it is by the introduction of that what is called present that gradually the associative values of thoughts will be eliminated. And that is of course a process that gradually takes place also in the mind when it is

left to itself in an unconscious state, that gradually time itself will take on a different kind of, I call it, a concept, but it is probably a certain experience that takes place also in the mind that the timelessness becomes more important than time itself.

Now in order to explain Work, we simply use this kind of a concept of something that is already objective and that then could start to function in a certain way regarding oneself, that that is the catalyzer which speeds up the process of the change of the mind itself. And that the ultimate aim is that the mind must change in its rates of vibration to become more like an objective mind, or at least a mind which could function on a higher level of being, and losing gradually the characteristics of this Earth.

Now when in Work one develops an 'I', and this 'I' gradually becomes a part of one, there is a very subtle changeover of the function of 'I' in the particular place where it is most conducive to actually grow up, towards the spreading of that kind of property towards the rest of the brain. And in that particular process, which I've compared every once in a while with yeast, it starts to affect the brain in its thinking and introducing then, every once in a while, together with a thought process, a concept of awareness. And in that kind of spreading out, and affecting the rest of the mind, the function of 'I' becomes of course larger, but also becomes much more associated with the function of the brain itself as it originally was in a changing process of the difference of the rates of vibration.

no ¶ And at that point the 'I' loses a little bit of its identity as a unit and starts to connect with ordinary processes, and particularly in the process of participation where then the totality of a personality starts to change under the influence of an objective something that exists with it and gradually tells it what ought to be done and

how a change should really proceed.

The losing of this 'I' as an entity, and gradually going over into the totality of the mind, and gradually being, affecting all the different parts of the mind, causes this loss of experience of 'I' as an independent unit. And then one feels one is lonesome because it is not the same as it used to be, and one does not understand as yet what is the process of an awareness. Because the awareness, originally connected with the 'I' as it was as an entity, becomes now an awareness in the brain itself of the totality of one's own existence. And gradually it will become the acceptance of that what one is totally; and the thoughts which originally described the existence of oneself will be taken over by an awareness process of a realization of being. And it is in that sense that it can be explained that one becomes a little lonesome, because, after all, it is quite different from what it used to be and there is fear that one has lost what one had and that it will not return any more.

That what takes place is really very important to understand how a man must grow up gradually to become a real man. And that that process is subject not to a sudden change but very subtly taking place day by day, but not measurable as day by day; only measurable over a certain period of time in which then a person has changed when he compares himself, let's say, with a year ago, and on his birthday starts to consider the progress he has made during that year. And sometimes it is even longer than a year. It may take seven years before there is a definite change that could be noticed. And in the meantime one has to adapt oneself to such possible changes without looking immediately for results which, as I say, are not so easily measured. I want to warn about that question of becoming lonesome with Work, because that what really takes place is a very good result. But it is not as yet put in words and it is not, as a concept, really understandable. It

only becomes and it gets into its right place and position from where it can be recognized as something that is not only worthwhile but quite essential, that is, dependent on the growth of one's being as a result of development of one's inner life. And the more now one can really consider life for oneself as being accentuated within an inner something that must grow up, that gradually it can be understood that the life of the mind, and in a thinking process, is reduced and will then be taken over or be substituted by life as expressed in awareness for the mental capacity of the brain. And what I've said now about the brain is also applicable to one's feeling going over into emotional states, in which then gradually the presence of something, as if God could be there and is leading sometimes one by the hand, and, in that sense, becomes a participant in one's inner life, that that is the same kind of principle which then is applied to an emotional state which is more and more deepened for oneself.

The solution to a state of that kind is simply to say to oneself: Don't be disheartened. That what is empty will be filled and is being filled, only one does not know as yet the level of what is the liquid or the kind of material which fills oneself. And the filling process is a slow one, because it is simply something like a capillary force, which is gradually sucked up into the different arteries of the nervous system, mostly the sympathetic system which is closely connected with the state of one's emotions. And it is that ~~kind of~~ gradually, I call it sucking up ~~this~~ it is -- the chemical name for that is "turgor". It is the attraction of that what comes from the narrowness of a different tube which then forces that what is liquid or in a liquid form to rise up above the level of the liquid which is outside. It's a very interesting process, but it takes place only in a very slow manner and it cannot be hastened.

The changing over of the rates of vibration of the mind is like

that process. And the changing over of feeling into an emotional state and deepening it, is also that process. Because then, out of that, one can understand that the level gradually becomes higher than the level of one's ordinary unconscious existence. And it is then measurable to the extent that the emphasis is more and more on that what is within and one's inner life, distinguishing that more and more from an ordinary existence of one's outer life. And so that the measure for what is necessary to consider first 'I' as an entity, changes over in its measure to the realization of that what is really oneself and, in expressions of behavior ism, is more and more tinted by life that comes from one's inner inner being.

I say this because it will happen and you will at times question yourself, and you will at times want to insist that it becomes a little bit more theoretical or perhaps a little bit more intellectual; and that you will get stuck in your thoughts about the necessity of having this 'I' constantly remain a little entity which functions and did function in the beginning. But you must never forget that the process of Work is linked up with the growing up of this 'I'. The 'I' will not stay like a little child. It is conceived as that and it is born in that way, in the brain even, and you might say, behind one's heart in a man, but when it starts to grow up, and, we call it, when it can reach maturity, it is of an entirely different configuration than the little entity with which one has started. And when finally it will be on its own in the wish to help one because of this benevolence, which is inherent in an 'I' or any concept of 'I', that then it takes on an entirely different form when it becomes a guide in participating in one's unconscious existence. And it is then that the realization of one's being, being what it is, is changed because of the presence of that what is there, more and more, in a vague form, not knowing exactly

how to even to describe it, because it would be quite difficult to describe Jesus when he was Christlike.

It is that kind of a change of 'I' which, in the beginning, is conceived as an entity with which we are little familiar and we call it small because it has to grow, but when it starts to grow up and reaches the stage of maturity, that is, the stage in which it is ready to give help, that what then takes place for a man is simply a realization of the presence of 'I' around one and within one, and penetrating more and more through the pores of one's ordinary body, reaching gradually the different, difficult places within oneself, physically as well as psychologically. And it is that process of growth that becomes recognized as an experience which is very useful and which then will give the measurement for oneself of the continued growth of acquaintanceship with that what is higher. It is that place that has to be opened up within oneself in allowing that kind of a growth to take place there. And that is why we talk many times about preparing for that possibility of something entering, because the Kesdjanian body and also the Soul afterwards will be the place where this kind of entity, having grown out now to full ~~matur-matur~~ maturity, will have to have a place or a seat. And then one starts to compare it gradually with the qualities which have been given to 'I' from Above, and it gradually becomes apparent that that what one wishes is really the presence of one's God within one's life on Earth. I say, one must not be disheartened about it. It is a slow process and you have to have patience to see how it operates. And it goes up and down because it is not always for that entity, which now has grown up, to enter into one. And it is still true that whatever it is as a level of one's being, and being sometimes quite low, is not conducive or is not right for that 'I' even to wish to associate with oneself. And then, I would say, it disappears, because it is

of no--it has no interest. But as soon as there is an attempt of wanting to introduce one's inner life into manifestations belonging to the outside world, that is noticed and that is like a prayer which is heard by God Himself, so that then He will send His ambassador, ~~this~~ His little messenger, which becomes a personal one for each person who wishes to bring about a realization of his own 'I', to go back again. I see this many times as an 'I' having been started, having been started and, having grown up and then wanting to start out on its real task of helping and becoming a guide, that there is sometimes disappointment, and that then, in that disappointment, this 'I' disappears. It does not mean it ceases to exist. But it cannot have the interest which it originally started out with, with such a wish, benevolently, to help a person. That then this 'I', you might say, becomes disappointed in not finding what was really expected. And that, I ~~say then~~ see that, sometimes, as if this 'I' goes back to Heaven and relates that to God, and God says, it is only a temporary period because man is still unconscious so much and so often. And it tells this 'I' to be patient and go back again because the time will come again and again where the conditions are much more conducive for development, and that 'I' then could live with an unconscious person because there is an openness of wishing to receive information which is more useful and more holy.

It is also true, you see, this question of how one is, how often then there is an opportunity for something existing of a higher nature which benevolently looks around to see what is there, and then comes to a person in their lonesomeness wanting to help, and the wish then to be open to that possibility, when that is received by this, I call it an entity, but it is probably like a current, or like a wind blowing and surrounding onesself like an atmosphere, that

that when that is recognized that there is a person who is lonesome but wishes to grow up and have an experience of knowing that they are still on the right road, there is, as it were, a tapping on one's shoulder, and such joy there can be on the part of that I call it 'I' now seeing that there is someone wishing to free himself from the bondage of this Earth.

Such are experiences which are possible. Sometimes they take on the form of hearing sounds, or even words. Sometimes they are like messages which are given to one in clairaudience or in great sensitivity. It is not that one is proud of it, only one is happy when it does happen because such joy reverberates in Heaven. And God knows that then there is one, one person maybe, who is willing to grow up and wants to make attempts to set himself free with the grace of the Lord.

I have many times these kind of pictures when I think of us and when I think of the Barn. And that is why I started out by saying that is how wonderful that one still has a possibility of a group uniting for a little while, for a common aim; to get together to see what can be done to stimulate such desires for the continued wish to grow; and to put against that what is of outer world and experiences of unconsciousness and suffering and sometimes misunderstandings or all kind of other negative conditions in which one lives, this one thing that is necessary to remember. That also, regardless of the negative influences on us, there is always something else also existing which one must then remember. The difficulty is to remember that, but the remembering itself is really a very small part. It is sufficient to have even the thought that something else can exist, and that that what is the condition in which one is, and perhaps even suffering or experiencing certain things which are to the 'I' sometimes detrimental, or very difficult to overcome, that that will

not last. This is sometimes the saving grace. Because if you do know that in time things will change, and must change because the conditions will never remain the same, that whatever the conditions are at the present time, never will repeat themselves any more, you will not go through the same experiences again. In principle, you will experience whatever happens to you in the same way because you receive them in that way; but the conditions which causing that kind of an influence on one are always changing. That is why we talk about chronology, about time or history, because the year 10 or the year 100 will never come back. The situation of the different stars and constellations in the sky will not repeat themselves. It is a growing of a growing concern. It is a constancy of change in accordance with certain laws, but they will not go back because that what becomes phenomenal to us, is not subject at that time to the law of infinity. And the totality of all things existing everywhere and always, whenever it becomes crystallized so that it becomes noticeable by us, then becomes subject to these kind of changes which are continuous as long as that phenomena is registered by us in our unconscious state.

no ¶ Only it will change if that what is seen is seen in the light of that what is beyond it. And ~~then~~ that gradually out of that kind of a concept, something else starts to develop for oneself in which then timelessness takes the place of time itself, and Noumena takes the place of phenomena, and that what is a man, physically speaking, becomes a spiritual being.

I do not know, sometimes, if these kind of ideas are helpful to you because, somehow, maybe they sound a little theoretical, or perhaps you will remember a few things; that when there is night, the Sun is on the other side of the Earth; that that what is up must come down; what is down will go up when it is in motion;

that there are certain things which must take place in accordance with certain laws; that there is a constancy of a sinus curve which has a maximum and minimum, and an optimum, and that all the time the law of this Earth as well as the law of any kind of crystallization is subject to that kind of a change, and it is because of that one that one can believe in the changing of conditions of oneself, so that the body, as it is now, is also a phenomenon but that that is in constant change and that it can be kept in such a change by an understanding of the direction in which it ought to change. And this kind of consideration that one thinks about, of what is it that man should really do if he wishes to become something different and a real man, so that then from that standpoint he sees himself as changeable, and he must believe in that because he will not crystallize out to such earthly quality that he becomes immersed with the Earth itself, until the body dies. And then of course life leaves him because life itself is not subject to such crystallizations. That what takes place on this Earth with the body as it is, the feelings and the thoughts as they are, are just temporary experiences for the life of a man, and that the more one can see this as a reality of life only and the transparency of that form, the more freedom there will be and more recognition of that what is the reality itself. And seeing that reality, it becomes gradually noticed for one's inner life and then the belief again changes into the knowledge of the actual existence, so that then one can stand on that, knowing that it has substance. It is the building of that substance for one's inner life that really we are engaged in and what is the purpose of one's Work. It is the gradual building up of that what is now still more or less potential, although it has for one's emotional living already a little bit of a form. The difficulty is only that in that kind of a form of feeling

and the satisfaction which ~~God~~ one can have as a result of the expressions of such feeling in physical manifestations, that one is led astray in the belief that that is all there is to it. Of course, Work can only exist for anyone who really believes that there is a possibility of extricating oneself from the condition in which one is, basing it of course on the realization that one is bound, and there could not be a continuation of such bondage for anyone who wants to think logically about his future.

But you see, in reality, this we forget and we become submerged in our ordinary life and we just continue with that for a little while longer because we're not strong enough to call a halt to that. It is like a horse which is racing and we have lost the reins of stopping it. It's very difficult to stop one's feeling. It is difficult, more difficult, even, when the feelings have gone a little out of bound and have partly become emotional. When, with other words, it is wild, and then it runs around and creates an awful lot of havoc. At the same time, it is life that is being expressed and that is very beautiful, but there is no one ~~there~~ then at that time, not in the mind itself, who can actually guide it and becomes a jockey to see that that horse could become tamed. But the way we consider that taming is always to conform, ~~make it~~ to make it conform to the conditions we are familiar with on this Earth, and that is why, when one talks about it and forms all kind of committees to change the conditions of this Earth in some way or other, we get lost in the talking and the reports, and there is very, very little doing. And that applies to the ordinary economic and political world, as well as to one's own state.

What is required when one sees oneself in a lonesome state, ~~It's~~ is to understand loneliness. Because loneliness can be solved for one when one has within oneself something of a different kind of

nature, with whom one even can talk and on which one can rest. That is, a realization of that is, that what is within one and could become more and more one's own, but is stimulated originally for its own existance as an essential [essence] of life. And the beginning of that kind of, you might say, attack to one's loneliness, is to understand that in the lonesome state a certain amount of work has to be done, first of opening an emptiness and a realization of such emptiness, and then wishing to fill it and being open to the possibility of being filled. And what is required for a man, at such a time in his lonesome state, is to keep on being active in conformity with the changes which will take place within ~~one~~him self, because if he is lazy he retards even the possibility of any kind of a change including an unconscious one within his own life. By mean, by that I mean his lire as it is now manifested in the form of himself as he appears on this earth.

So the solution is quite easy. One starts to walk. One starts to appear as if one is alive. One starts to become active in a very simple thing, cleaning a house, or all kinds of activities which do not require in the beginning much energy, because so much energy goes into lonesomeness, and the lonesomeness uses such energy to go over into fear. And when the fear takes place within one's feeling, and is perhaps even deepend without any rhyme or reason because it is, has no--it has not chance even to listen to reason, it is not that kind of a language, the fear takes over and ~~no-~~ prevents a person even with the wish to continue to live. And the only solution is then that he calls to himself, crying out, saying to his body: "For God's sake, move; ~~Get~~ get a move on; ~~Do~~ something of that kind." Then if it is doing that, at least there is a possibility of a solution.

(All right, Bill.) ~~(Side II)~~ (TURN OVER CASSETTE)

~~Side 2~~

For that simple activity, this Barn exists. For that reason, we have weekends, so that we can meet each other and that we can work together; that we can eliminate the desire for laziness or procrastination; that we consider a Saturday and a Sunday as an opportunity to do something for oneself, not for the Barn. The Barn can stand here forever and ever. What is important is that the Barn is used by you all, by all of us, to remind one of the necessity of remaining active, and active in a different kind of a way as compared to what you have to do during the week in order to earn some money, because that is just ordinary stuff. You do the best you can, and of course you are unconscious in doing it. Here, every once in a while, you will be reminded that there is a difference between unconscious behavior and a conscious attempt to wake up. And that for that reason now there are others with the same kind of an aim. But at the same time, you have to take yourself by your hand, and you have to lead yourself in such a condition that you have a wish to want to work; to want to work physically. That's why I say it's beautiful when you come because it means some kind of an attempt you make to have a chance to talk about Work, or to hear about it, or at least to open yourself up to the opportunity, or to remember that what could at certain times remind you of this kind of Work. For that reason I said Friday, because it is close now to tomorrow, you can make up your mind, you can now think about it. What will you do tomorrow? It doesn't matter so much if you're not here, or that you may have to work home, or that you have to do certain things for your household. It is preferable if you can be at the Barn because it's easier ~~for~~ to remember that them. But wherever it is that it is necessary for you to be, because of certain conditions under which you live and for which you are also

responsible, always take with you the thought that the Barn exists for a purpose of telling you about the positive value of life. The Barn is not here to remind you of negativities. People do that and your thoughts do it. And to the extent that you allow such thoughts to take place and to give room to them, to that extent you will become their slave. And then it becomes of course extremely difficult to get out of that kind of a state. If, therefore, for Saturday and Sunday you have any particular doubt that perhaps you are not right for either Work or that you have doubts about yourself that you can get out of your negativity, my advice is not to come and work.

When you do come, you must come with a very definite reason of wanting to utilize the Group and the Barn itself for a purpose for yourself. And that you have to have a positive attitude towards that, small as it may be, but then at least it can be encouraged. Because you cannot bring to the Barn your negativity without doing harm to others, because you do harm, without any question. When there is no wish for cooperation, let's say in the kitchen, when there is just a little bit of doing this and that because you have to do it and you don't really want to do it, my advice again is, please get out. Work here in a positive attitude, so that then what you do can be trusted by others as a serious attempt on your part to find out what is the value of your own life. For that, of course, you have to have trust in conditions, trust in an aim, trust in the conditions as created in a certain way, trust in yourself to wish to do that and be able to reach that. And, in general, to have that kind of positivity that, come what may, you will be able to do what you set out to do and at least you will make that attempt. And you will try, you say, I say, in the beginning, like a prayer to God, that you will not forget it, that you will remember, as often as you

can, the purpose why you are here and that the Barn then can be a symbol for you.

I say this very, very often of course in different ways, and I say it now on a Friday because we are close to the weekend. How can you make tomorrow and Sunday a good day for yourself for your growth? Regardless of a little bit of cold air and maybe some snow and sleet and difficulties in walking, and not so easy to come here by car and having to be little bit more careful and all—~~that.~~ That is included in being a man on Earth, in winter, at this particular place of this Earth. You take that in your stride because you're young. You can do it, and there is no reason why you should be lazy. When you wake up in the morning, you say, yes, to the day and don't, don't loiter. Try to be here on time if you can. It is a rule, and it could be maintained. But of course that is just one of them. There are so many and you forget. There are so many in your unconsciousness, which are the bondage of yourself to this Earth, and you will meet them time and time again whenever you work and whenever you do this and that and become a little interested in it, and maybe then lose yourself in that kind of identification, and then of course it will go a little against the grain if you say, But where is my inner life?

But you see, the simplicity has to become much more apparent, that your inner life is in the lifting up of a finger; that an inner life is how you move sometimes your eyebrows; how sometimes, when you move your head, shaking it, or looking at someone, of that what comes out of your eyes as an intention of some kind coming from within, wishing through your eyes to do certain things, maybe what you are looking at. (cont. top of next page)

All of that can become a means for an expression of that what is much more real than your ordinary behavior.

But how often will you do it? How often will you even pray for it? Of course I hope you will. Because all we can do is to, to talk about it and to see what perhaps you have as questions.

You see, I talk now in order to make it a little bit more coherent and not be deviating from a kind of a question and another one, but it doesn't make much difference. If you have questions, you can ask. If it is questions about this kind of thing, so much the better. How can you maintain your inner life? How can you recognize it, that it's still there, even when you are lonesome? How do you know that in any kind of a form of behavior, any kind of a manifestation, there could be a possibility of introducing that form of, I call it sometimes, elixir of life, of that what is really of the value of your own essentiality, if possible, sometimes essential essence, of that what is real you, of that what is your voice, for instance, and how it manifests and how it can be used as a vehicle for that kind of current, that kind of energy which has a different rate of vibration when it comes from your essential qualities, that, as it were, wells up from yourself in your essence and comes also through your mouth and not only from your brain. The brain only gives you a word of how to formulate. That what is the reality of a sentence or the intent of that what you wish to say yourself, comes from a different place. We say, sometimes, from one's heart. Sometimes it may not even be your heart. It may be the beginning of a conscience wishing to learn how to walk. Perhaps it is possible to have certain ways by which one can use the breath of oneself when it exhales. Inhaling is necessary for your physical existence. At that point when the

breath is taken in, it helps the food which is there to go over the ~~br~~ FA bridge and go into different kind of substances of a different, as Ouspensky would call it, different forms of hydrogens. Hydrogen is just a name. It simply means that a food is splitting up into different qualities, and that gradually, out of such splitting, that what is essential comes at the end and becomes then apparent. But that is the function of the breath as air being taken in. What is the function when it is exhaled? Exhaling, as you know, belongs to the amness of a man. The inhaling is, (why for him, his) food, as sometimes represented by 'I'. But when it's exhaled, it is that what is his amness, that what he is in reality, unconsciously, what is available for him if he wishes to express certain things that are not just ordinary phenomena, but have a little bit of a coloration of that what could become, in quietness, the beginnings of a noumena without formulation into any word, but using a word in order to give that word more value. And so the exhalation, sometimes expressed as a sigh by a man, can be an indication of the reality of his life much more than an ordinary handshake. And for that you have time because each person can stand still and say: Now I'm still breathing and now I wish to use my breath, before it leaves me entirely, to indicate still what I call the amness of myself. That is the reality of that what I know I really am, at whatever level my being happens to be. To say it differently, when I say that, as I am, for instance, and with inhalation and an exhalation, I accept myself in exhaling of that what I am. And I do not question the level or I do not criticize where it should be. I simply say, it is there because it has been used for a purpose within, and what is now exhaled is superfluous for me; but before I let it go, I want to extract from it the possibility of helping me in talking or in voicing that what is in a form of a word, but putting into it life itself. Life can go

out that way when you exhale. Life can become an influence of that kind in wishing to send it to someone else in an ordinary manner of communicating. That kind of life of you, associated with the exhalation process in the form of words in which you talk, can have a great effect on someone else, dependent on the quality of life that is in it and the emotional state in which you were when, as it were, you put it in your breath. It is such a difference when one is superficially just talking, or when one wants to give a meaning to that what one is saying. The variations of a voice, the speed, of course, the openness, sometimes the formulation because of lips of a different kind, of having come with the, with the air from one's throat, from inside. All of that, the regulation of the speed which gives you a tonality, the volume, which gives you the intensity of a word as expressed with the emphasis of that what you feel and you wish to communicate to someone. Of course it does require an ear which is adjusted to that, but that one hopes for. A person, I would say, just lives. He must not consider too much the necessity even of communicating to someone. All of that comes. What is important is for himself to be, and that kind of a being has really nothing to do with what he is himself, or what he thinks of himself. He has of course a certain opinion and to a certain extent he is quite aware of that opinion; that is, without having any criticism about it, because it could become an acknowledged fact for him that he is in a certain way and then behaves in a certain way. There is no reason to negate oneself when that what is what one is, is a known fact to oneself which is the truth.

But you see, it must never go over into the realization that the channel through which all such things flow as communication, that that channel is not property of oneself. It can be used for different purposes, but always in humility, always with the knowledge that one is, in that sense, only a means to an end, and that the end is not

one's own. The means becomes one's own as a responsibility of the utilization of thoughts and feelings and energy for different purposes which one believes in could be reached. But even the end that is reached is not reachable for a man when he even speaks, because he does not know what the effect can be. All he can know is the way he is at the time when he speaks. And that is a cause of joy for him because it means that that what he is using, as that kind of an instrument, is being used for a definite purpose. But the joy only extends to that what happens to be, without the thought that he is proud of that what he is. And it is that distinction that has to be made because that what one ultimately expresses as life is not one's own. It is not your property. It is given to one to be used.

For the time being, you live in a rented house. You have not built it. You have acquired it inherited, you might say. It has been given to you and your life is in it and you become responsible, but you still pay rent. You still have to consider your body; and the body will gradually deteriorate, you have to maintain it. You have to eat, you have to sleep. But that what is your life you must learn to acquire. The responsibility is given by Mother Nature to take your life as it is, and then to say: "I am responsible for the maintenance." When a man wishes to be a man, he adds to that another phrase. He says: "I will maintain my life, but at the same time I want to see what I can extract from it to be able to build more than what I now have received from Mother Nature." A man, at such a time, realizes that he is also a part of Great Nature, and that his real aim should be linked up with that and not just wish to stay on earth. But in that process, he first has to become responsible for what Mother Nature has given him, and maybe his Grandmother Nature, if that is Great Nature, maybe that has been the

influence on his inner life, and perhaps even that what his grandmother has given him—essential essential values.

In that the realization first of that he doesn't own anything, and then the wish that he could own something by his own efforts that becomes his Work. When he Works then, he accepts whatever has been given as a means for reaching that, but then on account of his Work and the sweat of his brow because that is really an indication that he has overcome his laziness, that is, he has to overcome the law of gravity within himself, he has to overcome the negative influences which are all around him and which attract him and which ultimately will put him in the ground. He has to understand that that what is now affecting him is given as a means for himself to discover first a responsibility for what is, and then a responsibility for making of that what might be. That determination for a man will change that what is now a house which he has rented into a house which he has built with his own hands and which then becomes his property. For a little while the Kesdjanian body can be considered as property of man when he has Worked for it and when it is emotionally built up. Also that kind of a, you might say, experience, will have to change in the end, because a man cannot continue to have property. He has to become free from all things before he can be accepted as the owner of everything. And it is this struggle that the person of course has to go through, but do it in small steps. First, responsibility of that what has been given, to utilize whatever it is as talent and again and again, I say, not to be lazy, because a man who is lazy is not active and when he is not active he is dead. His laziness, in overcoming it by means of an activity, will give him a certain strength, not only then to maintain himself, but it will give him in that process a vision established by the momentum of his activity, and it is that realization of life existing in action that will make him make it clear to him;

that that what is now set into motion, he has to become responsible for the further maintenance when he, at a certain age of his life, comes to the year of distinction; that is, distinguishing between unconsciousness and the possibility of freedom. But then, you see, he starts to build under the eye of God and with the intention of ultimately leaving that what he is now building as a Noah in the ark, only good for forty days, or maybe forty years. But then, again there has to be freedom from such an ark, which has served its purpose. Kesdjan is like an ark because. In that we place that what is necessary for the maintenance in simplicity, for a certain length of time, what can sustain one, and we do away with that what already has served its purpose and could have become quite repetitious in an unconscious state. Also the ark has to be given up. We know Kesdjan will die, because the Soul is the one means by which Infinity can be reached. But why worry about that now when we still have the physical body to deal with and we haven't even built an ark as yet? The reason why we don't is because the floods haven't come. The floods mean that you are threatened, that you see your life disappear, that there is danger of losing even the life you have in an unconscious state, and that you feel that if that were lost, everything would be lost. That's why you will fight when the floods will come, that you have to do something, quite definitely.

The floods come in the form of despair, of the realization that it is now or never; or that time is really of an essence, and that you have to Work because you're getting older; or whatever it is that you start to realize at the level of your being, which is a little too low, even, so that practically you try not be ashamed of it. Every once in a while such shame does come and then it is terrible to live with it.

Whatever the motivations are for a wish to Work on oneself,

it will gradually come become apparent how necessary it is as a need for oneself in order to save one's Soul. But that for the saving of the Soul, you first have to understand how to make it, and that Work on oneself helps you to make that so that then, afterwards, you can save that—you can save your Soul-and in that attempt the Soul will save you.

Of course one could go on and talk more and more philosophy of this kind. Youhre faced tomorrow ~~kkk~~ with a weekend. Try to make it so simple that you can remember yourself. Not too much fuss; Not too much intention of showing off just to be yourself, the way you are, acceptable to yourself, and I hope acceptable to others. Kill within you all kind of jealousies. See if you can be without meanness tomorrow. No bad thoughts that really you could be ashamed about. Nothing that should extend as a negative quality if you can help it, and please try not to not to have negative qualities towards someone else. Give them, whoever they are, a place in the Sun, the same way as you wish for yourself and to which you are entitled. Give them, if necessary, the enjoyment for their own life, like you are entitled to the enjoyment of yourself for the sake of knowing that that what you have, you have and you're glad to have it. That is the beginning of, let's call it, a good weekend.

Today, first day of December. Here is December, a winter month, also Christmas month, also ending in the New Year, a beginning of another year whatever symbolism you want to to take out of it. Make December a memorable year for you, as if in that month the totality of the year you have gone through is telescoped. See this month as the end of this year in which you consider 1972 ~~xxxxxxxxxxxxxxxx~~ as having lived it, and perhaps even, in this month, trying to relive what perhaps you couldn't have lived through or

or didn't, or that you avoided, or that you felt that it was not necessary to live through it, and because of that you have missed the opportunity of being blessed by it. All of that in December. Tomorrow is the beginning of that month, with the first weekend.

Of course it's silly of me to say it, because I don't want to preach like this, and I don't want to say that everybody should be holy. I just want you to be honest. I want you to see what is the value of all of this and can you use it. And then go ahead and use it and be happy in using it because at the end of such a weekend, when you have done your best to the extent that you possibly can, you can be very glad that you have made that attempt, because it will have helped you, and that kind of a joy, I say, is justified in one, almost in passing to say, Yes, it was lovely. And if that you could say at the end of Sunday, when you go back again to your ordinary life on Monday and the regular grind of your weekly experiences, that maybe this weekend could help you a little bit to step up a little, to step down towards your essence, to change the responsibility of Mother Nature into a responsibility of your Grandmother, to realize more of that what you really are in the deepest essence of the word and also of yourself; to make up your mind, your heart, your feeling, your attitude tomorrow, to pray for help, assistance; to be grateful when it is there; and when you can then, thank God, wake up refreshed and facing a good day, I say again and again, in simplicity, but serious enough to make it worthwhile, and honest, really in honesty as a relation between your attempts and your motivations.

I hope you can Work tomorrow and the day after. I hope the weather won't be too bad, although a little struggle is quite all right. But that it will give you something to stand on for the

following week. Make particularly the Sunday, if you can, a day of Moon of the Sun, and let Saturday be devoted to Saturn, if that happens to be in your ~~chart? course.~~ Cross.

3 lines So Good Night. We will meet again next Monday, but then we will really have questions and answers. [redacted] Good night, everybody.

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